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A

Vision of Judgment;

AN

Allegorical Satire.

WITH AN



APPENDIX OF NOTES.

BY G. B. RODGERS.

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TO THE READER.

TO PERSONS, who are acquainted with this kind of composition, any attempt at explanation will doubtless appear superfluous: but when it is recollected, how few there are among writers, who have ever written satire; and how few among readers, who have ever bestowed a thought on its requirements, these considerations will perhaps form an excuse for the few remarks I am now about to offer.

In order that the following composition should be what its title calls for, I have thought it necessary that an apparent attempt should be made at extreme sublimity, and the effort allowed to fail, so as to render the figure simply ridiculous or bombastic. At the same time, great seeming effort has been made at argument, which in almost every instance proves too much. This, with the appearance of candor, the earnestness, and simplicity of description which I have attempted to make a prominent feature, constitute what I conceive to be satire. A mere poetic censure of vice, would not fill the measure of my idea of satire, without the above qualifications, and these I have endeavored to introduce into the following composition. How well I have succeeded, the reader will judge. As regards the sentiments, a full explanation will be found in the appendix of notes, and it is unnecessary to trouble you with them here.

THE AUTHOR.

CHAGRIN FALLS, JUNE, 1856.



THE VISION.

I.

FAR in the West, o'er Lake and wood,
Beyond the Mississippi's flood,
The sun had passed o'er scenes untold,
To cheer that western land of gold;
Where, worshipping at Mammon's shrine,
His thousand vot'ries toil and pine,
Till yielding up the ghost, at last
When all their toil and strife is past,
The promis'd boon, mid sighs and tears,
Slips from their grasp, and mocks their fears.

II.

Phœbus, in her silver robes of light,
Had gained the Allegheny's hight;
And gazing far toward the West,
She saw where Sol had sunk to rest,
And saw the curtains of his bed
Gleaming with stripes of blue and red.

A VISION

III.

But all on sudden, as she gaz'd,
 She seemed to stand, as one amazed;
 For, all within her view, there lay,
 The GENIUS of America;
 For, wearied with his sports and play,
 Among the sylvan herds, that day,
 And all, with careless vigor blest,
 The boy had lain him down to rest.

IV.

Pillowling his head on stony range,
 His sylvan couch was wild and strange.
 For like the fairy kings, of old,
 His pillow-case was fringed with gold.
 His ample robe, was o'er him cast,
 As if to shield him from the blast
 Of north wind, which at evening blew.
 Or else, perhaps, the evening dew.
 And as she gazed; upon his breast,
 Prairie flowers bedecked his vest.
 His lower limbs were clad in pants
 Embroidered with industrial haunts.
 Phœbus, amazed, enchanted, smiled,
 Stooped, with her beams, and kissed the child.
 Then on her westward tour repairs
 Through azure fields bedecked with stars.

V.

Scarce had bright Phœbus left the child
 When a grim spectre, huge and wild,
 Stole to the sleeper's couch, unseen,
 To conjure up the plague of dream.
 A cotton robe was o'er him flung—
 Tobacco stalks, about him hung.
 And as he stood, in his right hand,
 A sugar-cane he held as wand.

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VI.

At first, the spectre seemed inclined,
The sleeper's youthful limbs to bind;
With chain of iron, foul with rust,
And hold the sleeper in the dust:
But all too weak; the chain appeared,
To bind the boy; the spectre feared,
As even then, the chain was fast,
'Round a bound form: and firmly clasped
A son of that accursed Canaan,
Denied by God the rights of man,
And doomed, as Old-wives' fables say,
To serve their brethren, night and day;
And least the son, by right of kin,
Should 'scape the curse due grandsire's sin
He marked him—with a darker skin.

VII.

The fiend then changed his purpose vile,
And grinning forth a ghastly smile,
He shook his robe, and thus he spoke
A spell; the vision to provoke:

“Come, visions of hope;
Come visions of fear;
Come fall on the heart;
Come fall on the ear.
Let the eye of the sleeper,
The vision behold,
In the ear of the sleeper,
Let horrors be told;
Let him hear the loud trumpet,
Peal forth the dread strain;
Let thunders and lightnings
Roll over the plain,—
'Till his heart fail within him,
And sickening with dread,
He'll submit to my service.
And tamely be led!”

A VISION

VIII.

The goblin ceased his chaunt, and then
Waved o'er the boy his wand of cane ;
He touched his eye and ear with art,
He breathed upon the sleeper's heart,
He placed tobacco on his tongue,
Before his eyes the cotton hung ;
He bathed his lips with juice of cane,
'Till all his senses reeled again.
Then on the sleeper's senses came
The horrid vision, all amain.

IX.

He saw the sun (1) grow pale (2) with fear
Then black (3) as sack-cloth made of hair.
The moon (4) within mid heaven stood—
Turned to a putrid clot of blood ;
He heard the awful trumpet's (5) bray,
At which the heavens (6) fled away ;
Earth (7) would have followed, in their track,
But awful terrors held her back :
Quaking, with fear, from pole (8) to pole,
'Midst lightning's (9) flash and thunder's (9) roll
She stood—nor had she power to fly,
While thickest darkness veiled the sky.

X.

Then, (1) midst the awful wreck of worlds,
Which through the realms of space he hurls
The Judge appeared, in dread array,
And thus was set, the Judgment day.
Next the Arch Angel's (2) trump was heard
Sum'ning the living (3) and the dead,
The earthquake, (4) when with it compared.
Sunk to a whisper scarcely heard ;
And when 'twas heard—the din above
Seemed like some maiden whispering love.

The loudest thunder sounded mild,
 As breathing of a sleeping child.
 Never before such voice was heard,
 The graves were opened at his word,
 And, all aroused, the sleeping dead, (5)
 At Once the vast procession led.
 Hell poured her legions forth amain,
 In dark procession o'er the plain,
 Her mighty columns, dread array!
 Halt, and before the bar, display.

XI.

Then said the Judge, "ye saints draw near,
 Let my strict justice banish fear:
 Ye loved ones, whom, to appease your God,
 On Calvary I shed my blood:
 Come then, and make complaint, to me,
 Who, from your sins, hath set you free.
 'T was then, the saints made this reply:
 "Great Judge, in whose All-seeing eye,
 No sin against thy saints, Most Just,
 Will pass before Thee unredressed;
 We know we most unworthy are.
 To make complaint before thy bar;
 We lean upon thy grace alone,
 Upon Thy merit, not our own,
 And count upon Thy righteousness
 To grant thy loved ones full redress.
 Oh! grant thy loved ones then, relief
 'Gainst Abolitionist, and thief,
 Who, with foul malice, night and day,
 Caused our dear slaves to run away.
 Wilt thou Thy justice, Lord, maintain,
 And see that they 're returned again?
 Then shall they sing Thy praise once more
 Throughout the land, from shore to shore;;
 Thus shalt Thou peace and joy maintain
 Throughout the land; O, Lord: Amen."

A VISION

XII.

Then said the Judge: "Ye angel bands,
 Fly quickly over all the lands,
 Arrest the fugitives, who fly,
 And bring the guilty sinners nigh.
 For when the heavens and earth were made,
 And their foundation first was laid,
 Slavery was then ordained to be
 The blessing of my saints. And He,
 Who made the Worlds and slaves and men,
 Ordained the Institution then.
 So that my saints might spend their time
 In prayer and praise and singing hymn.
 And thus their precious hours employ
 In serving Him with songs of joy ;
 Which could not be, if they were made
 To handle shovel, hoe or spade.
 Thus He, all careful of my saints,
 Perceived at first their numerous wants,
 And made a low degraded race
 Of men, to fill the laborer's place :
 To furnish all the bread and wine
 Used in that supper: so divine
 That none but saints may dare to eat,
 And thus His love is made complete."

XIII.

Then did prepare the angel bands,
 To wing their way throughout the lands,
 And seize the ungrateful slave, who fled
 From their kind master's board, or bed,
 And bring them back to serve the Lord,
 Without the promise of reward.
 Thus showing, as the doctrine says,
 That with free gifts the Lord's most pleased
 For, where no interest can bind,
 We look for freedom of the mind.

OF JUDGMENT.

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Now when the New Jerusalem,
Down from the third heaven has come,
These slaves, who stand without the gate,
And on their holy masters wait,
Will hear the heavenly arches ring,
With anthems, which their masters sing;
They, too, the chorus may prolong,
By shouting forth the old corn song,
And be as happy, kept outside,
As those who in the town reside;
And please the Lord about as well,
As if they'd all been sent to hell.

XIV.

The Angels now return with song,
Dragging the fugitives along,
Bound with a heavy iron chain,
That they in bondage may remain.
At sight of them the saints rejoice.
And unto God lift up their voice
In hymns, His mercy to proclaim
Till heaven's arches ring again.
And then his justice they implored,
Against the Abolition horde;
And then the awful story tell,
About those fanatics from hell,
Who dare insult God's throne and pray
For UNIVERSAL LIBERTY!
And e'en refuse, for to maintain
The laws, His justice did ordain.

XV.

Then said the Judge: "My saints shall know,
My justice and my mercy too;
Remember now, my pledge of old,
That you, my saints, should judge the world
And now that pledge redeemed shall be,

By giving of them up to thee,
 That you by lynch-law may provide,
 To have the daring sinners tried."
 Then with loud shouts the heavens rung,
 High in the air their caps they flung;
 And old Monongahela's power
 Displayed itself for half an hour;
 In honor of the Judge they drank,
 Nor from the grateful beverage shrank.

XVI.

Now with loud cheers, and jest and gibe,
 They seize the Abolition tribe,
 And stripping of them to the skin,
 The lynching process they begin.
 First, on the skin they spread the tar,
 And next, the feathers they prepare,
 While some the holy rail provide
 On which the culprit is to ride;
 Each end the saintly shoulders bear,
 As through the city they repair;
 The seraphs lead the Godly throng,
 With good old Yankee-doodle song.
 With skill they tune the golden lyre,
 The saintly columns to inspire,
 With proper dignity and sense,
 The lynch-law justice to dispense.

XVII.

Before the holy rail, there went
 A great pro-slavery president:
 Dancing with all his might and main,
 Devoid of every sense of shame;
 Careless of modesty's remark,
 As David danced before the ark.
 Thus up the golden streets they go,
 As he essayed to jump Jim Crow,

While from his brow the sweat he wipes,
With Uncle Sam's old stars and stripes,
And they, his courage to inspire,
Sing "Ole Virginny never tire!"

XVIII.

Thus through the city of their God,
The saints with reeling footsteps trod;
Shouting loud songs of hallelujah,
To the sacred tune of "Old Dan Tucker."
'Mid Angel bands who at them stare,
At length they reach the public square,
Where, with its buds of blossoms glowing,
The blessed tree of life was growing.
Here, with their strength about to fail,
The saints threw down the holy rail,
And from the Abolition thief,
They felt rejoiced to get relief.

XIX.

So now, beneath the ambrosial shade,
Of this blessed tree, their load was laid;
And panting with such arduous toil,
They sat them down to rest awhile,
And hold a consultation too,
To see what further they should do
With this old Abolition scoundrel,
For now to let him go, it wan't well.
So some said this thing, some said that,
Or clamored forth they knew not what;
Last all agreed with one accord,
To hang him up before the Lord;
Reeking with Abolition rife,
Suspended on the tree of Life,
And leave him ever dangling there,
To ornament the public square.

XX.

'This square was beauteous to behold,
 Its walks were paved with burnished gold,
 And rising from it high in air.
 The holy temple doth appear,
 In which the saints do congregate,
 To talk o'er matters of the state.
 In its foundation there was made,
 The place whence saints draw spirituous aid.
 For without hope of spirituous fare,
 No saint, 't is feared would ever go there,
 Unless by some misfortune driven,
 When 't would be anything but heaven,
 And all the blessed saints on high,
 Would think the place was awful dry.

XXI.

Within the sacred temple's view,
 In front of Quaker Avenue,
 Three glorious negro pens were placed,
 And thus the public square was graced.
 Beneath the shade of that old tree,
 Whose vulgar name is liberty;
 Which planted here in days of old,
 By ignorance—as I've been told,
 Who thought, in his simplicity,
 That 'twas an ornamental tree,
 And could be made by cultivation,
 The joy and pride of all the Nation.
 But when the summer came, 'twas found,
 That 't wouldn't flourish in such ground:
 Besides, it did contain the germ,
 Of a disgusting pois'nous worm:
 An insect of the class erratic,
 Known by its generic term, fanatic.
 And so, the genteel and polite,
 Could not endure it in their sight.

Which so annoyed the folks in town,
That they would fain have cut it down ;
But then these insects—they so fear 'em
That not a soul there dare go near 'em.
And so the tree escaped the axe,
With only some judicial hacks,—
And now 't will die, as they expect,
From want of care and mere neglect.

XXII.

Beneath its shade, as I have said,
An auctioneer's block is laid,
Where the mulatto girls are sold,
Unto the saints, as we are told.
So any saint, if nature tease him,
Can go and buy one, if she please him :
And if she does not, he can sell her,
With her white baby, to his fellow.
And every time the auctioneer
Cries—"Going! going! who bids higher?"
The holy elders round the throne,
Pull off their crowns and cast them down.
And sing the anthem of hosanna,
To the glorious tune of "Oh! Susannah!"
And the saints respond in holy yells,
"Get along home, my yellow gals!"

XXIII.

On three sides of this splendid Square,
The arch Angels' palaces appear;
And all along its golden streets,
Rich gambling stalls the stroller greets,
Where saints can play with great delight
From evening's gray till morning's light;
Or, stepping in saloons Divine,
Can take a glass of native wine.
Or, if they choose to feel more gaily

Take *swigs* of old Monongahela!
And 'though the saints think this the dandy,
'Tis said the Arch-Angels choose good brandy.

XXIV.

Thus far the enchantment had prevailed,
To paralyze the sleeping child;
But now, the eastern sky grew gray,
With promise of the coming day,
And the young sleeper's restless limb,
Gave warning to the spectre grim,
That soon, his hellish spell would break,
And the charmed sleeper would awake;
When he, his Devilish ends to gain,
Might try his hellish arts in vain.
For well he knew, the sleeper's ire,
If once aroused; in vengeance dire
Would fall, upon him, with such power,
As to destroy him in an hour.

XXV.

For once before, the fiend had had,
His infant hand upon him laid,
For venturing, with his tricks one day,
To near the cradle where he lay,
He seized him with wild joy thereat,
As infants seize an unlucky cat,
And holding him within his grasp,
Brought him almost to his last gasp.
Had not his cries of fear and pain,
Aroused the nurse's pity, then
His Dev'lish tricks had all been o'er,
And he had cursed the world, no more.

XXVI.

Escaping from his danger thence,
To the unlucky shores of France;

He sought his native land to gain,
For he, 'tis said, was born in Spain
A son of that accursed old harlot,
Who rides the nations dressed in scarlet.
And then, with bitter rage, he swore
He'd plague the boy forever more.
And from that time, with all his art,
He's played a dev'lish cunning part,
And sought by every foul device,
The unthinking boy, to entice,
Into some well adjusted snare,
Where he could hold him without fear;
But all his artful tricks would fail,
Nor could he 'gainst the lad prevail.
He dare not openly attack him,
With all the fiends of hell to back him;
For well he knew, if when an infant,
He had the power of some huge giant,
That now, when he'd to boyhood grown,
To trial of his vigor prone,
No strength of his would e'er prevail,
To make the youthful stripling quail,

XXVII.

'T was only then, by treach'rous art,
That he could play the captors part,
Having in vain, tried all his skill,
To bring him to enact his will,
He thought he to his couch could creep,
And bind his victim while asleep.
But here his labor too, was lost,
He reckoned now, without his host.
No sooner, did the boy feel,
The iron fetter touch his heel,
Than roused at once to consciousness,
He seized the chain within his grasp,
And rent its iron links asunder,

Quick as the lightning's flash, or thunder,
Rends rotten wood, and turns to dust,
All upon which its fury bursts ;
And rising from his dream amazed,
He fiercely at the spectre gazed.

XXVIII.

Though warned by signs, as it appeared,
The spectre was not quite prepared,
For such a sudden change, it seems,
Which wholly thwarted all his schemes,
And filled him with such horrid fright,
As scarcely left him power for flight.
But sense of danger lent some strength,
Unto his trembling limbs at length,
Turning some safe retreat to gain,
He fled like lightning o'er the plain ;
But all too late, his hour had come,
No power could now avert his doom.

XXIX.

The boy seized the bended bow,
And to its head, the arrow drew,
Then from the string the quarrel sped,
And pierced the goblin as he fled ;
Who uttered forth one fearful yell,
As to the earth he prostrate fell.
The mountains trembled at the sound,
As from their clefts the echoes bound :
The beasts were startled in their lair,
And issuing forth, the Northern bear
Uttered a harsh and angry growl,
As when the wolves too near him howl.
The lion heard his voice, and then
Roared in reply, and shook his mane ;
The eagle from his mountain eyry,
Stepped out upon the crag so airy,

Spreading his wings in triumph, there
Sailed forth upon the morning air,
And circléd 'round above the plain,
As if the cause to ascertain
Of such an awful cry forlorn
As had disturbed that quiet morn.

XXX.

He saw the lad all careless stand,
His bow, still lingering in his hand,
His eye, was on his victim cast,
As struggling in death's awful grasp,
He seemed his power to defy,
As if he could refuse to die.
But less his limbs his will obey
As his life's current ebbed away;
His blear and goblin eyes grew dim—
The tremorous stretching of his limb—
Less and less frequent, gasp for breath,
As closer drew the bonds of death;
At length, all motionless, he lay,
Not e'en for vultures, a fit prey.

XXXI.

Although the boy seemed unconcerned,
No traces of the ire which burned
In his young breast, against the fiend,
Was noticeable in his mien;
Another object met the view,
And such a difference marked the two,
That when the object met the eye,
It call'd forth all one's sympathy,
And banishing all trace of hate,
Made one forget the spectre's fate.
This was a poor degraded one,
The chained and fettered African;
From whom, the boy, by one brave stroke,

Had the foul goblin's fetters broke ;
And now beside the lad he stood,
To all the rights of man restored.

XXXII.

He seem'd, while tears streamed from his eye,
O'ercome with gratitude and joy.
And though he strove to speak his thanks,
His tongue refused him utterance ;
'Till falling on his knees at last,
His tearful eye toward heaven cast,
His soul burst forth, in praise of him.
Who bursts the feeble bondman's chain ;
Plucks from beneath the tyrant's heel,
Him who hath almost ceased to feel
Its weight ; so long has he been crushed,
By foul oppression, in the dust,
Who can the feeble victim raise,
From lowest depths, to sing His praise.
" Oh, God ! of truth and love," he cries,
Oh, God ! who rules above the skies,
All praise and glory be to Thee !
Oh, God ! thou God of LIBERTY !"

END OF THE SATIRE.

APPENDIX.

NOTES AND EXPLANATIONS;

1st, 2nd and 3d Stanzas.

These are merely introductory, in which the GENIUS of America, is introduced as a sleeping boy, in allusion to the comparatively recent existence of the American Union as a Nation.

Stanza 4th. Pillowing his head on stony range.

The figure in this stanza, is a description of the physical geography of the country, from its wild Prairies in the West, and its Manufacturing and Agricultural districts in the East. The gold fringe is an allusion to the gold regions of California and Oregon.

Stanza 5th. When a grim spectre, huge and wild.

This is intended to represent the Genins of African Slavery;—whose chief supports are, cotton, tobacco, and sugar.

Stanza 6th. To bind the boy.

This is an allusion to the early exertions of the pro-slavists to fasten the institution upon the Government, in opposition to the ideas of republican liberty, then existing. The unchristian and unphilosophical doctrines, promulgated by pro-slavery clergymen, are justly characterized by the term “old wives’ fables.” Those who are inclined to regard this as a sneer at religion, will please reflect that the chief corner stone of slavery is this recently exploded doctrine of the unity of the origin of the races. The idea that a drunken parent had the power to curse his innocent posterity, throughout all coming generations, and render the curse effectual, however unjust, has served to

quiet the minds and consciences, of many a sincere believer in the doctrines of christianity, in regard to slavery, whose simple minds were too much enslaved, by reverence to the clergy, or too uncultivated to perceive the utter absurdity of such a doctrine. So long as we feel that we are not at liberty to expose the ridiculous and absurd dogmas of the clergy, lest by so doing, we should injure the cause of Christ, so long shall we have a corrupt church, and a hypocritical Priesthood, truckling to every iniquity, which can disgrace the name of Christ, or degrade the morals of man.

Stanza 7th. *The fiend then changed his purpose vile.*

An allusion to the change which took place about the time of the administration of Jefferson, in regard to slavery, and which resulted in the purchase of Louisiana and Florida.

Stanza 8th. *The goblin ceased his chaunt.*

This is an allusion to the arguments of the pro-slavists, in regard to the immense benefit, as they assert, of the products of slavery, to commerce and the nation. This argument, if the facts were truths, might have some force, if, instead of the few merchants, and the three hundred thousand slave owners of the South, the whole twenty-five millions of these people partook of these benefits. But the case is decidedly the reverse. To the laboring classes, slavery is a positive injury. In the slaveholding States, this class has become more degraded than the slaves. Ignorant and drunken, they only serve to assist the slave-owners in keeping down slave insurrection; or in obtaining office by their votes, and in getting up riots for lynching purposes. A few drinks of intoxicating liquor, are sufficient to purchase them, soul and body; and the highest estimate which they are capable of placing on the character of a rich man is, that he will treat, and of a poor man, that he is a bully. They are despised by the slave-owners themselves, and the sneering manner in which they speak of a whortleberry-pond South Carolinian, or a wire-grass Georgian, is a sufficient proof of the estimate they are held in. In the non-slaveholding States, a class of population, so degraded is not to be found, as a class, and the scattered specimens, are looked upon as real pests, and are only found in the large cities, where they are occasionally

used for the vilest political purposes. There is this difference existing between the loafer and the whortleberry-pond South Carolinian and wire-grass Georgian: That the loafer of the North, is the dishonest, thievish, besotted victim of the grogshop; while the whortleberry-pond South Carolinian, or wire-grass Georgian, is the poor honest, degraded, ignorant victim of the institution of slavery.—These animals are found in all the pine woods districts of Florida, Alabama, and Mississippi, and are there called cow-drivers. But it is false that slavery is a benefit to commerce. As a proof of this, compare New Orleans, Mobile, and Pensacola, with Philadelphia, New York and Boston. New Orleans, is, by nature, the place of deposit, for the produce of four-fifths of the Union, and contains perhaps one hundred thousand inhabitants, while New York, would naturally receive about one-thirtieth part of the produce, and contains seven hundred thousand inhabitants. It is true that the situation of New Orleans is more unhealthy than New York, but not enough so to account for the difference in population. Between Mobile and Philadelphia, nature has made no difference, except in giving to Mobile a surrounding country far superior in agricultural and commercial products, to Pennsylvania. And yet, Mobile, compared with Philadelphia, is, in point of population, only a large village. Pensacola is possessed of the best harbor south of New York, safe and commodious, with a country healthy, and possessing incalculable wealth in commercial products. Her lumber alone, which is now rotting in the forest, is more valuable than the gold mines of California. Her soil and climate is, in every way adapted to the culture of the grape; and if turned to any account, would yield a larger revenue than the whole products of Massachusetts; with a location as healthy as any city in the Union, and with all these natural advantages, Pensacola has a population of from six to ten thousand inhabitants; while Boston, poor in the soil of her surrounding country, poor in commercial products, and with a harbor no way comparable, is in point of population and commerce, the second city in the Union. Should slavery be abolished, with its code of laws, which have cursed, and now curse, the States of Alabama and Florida, Pensacola would become the second city in the Union, both in wealth and population, in less than fifty years.

Stanzas 9, 10, and 11.

This is only an allegorical presentation of the "blood and thunder" arguments and threats of dissolution of the Union, used by the pro-slavists. Presented also in the chaunt 7th. The prayer contained in stanza eleventh, is only a copy of the prayers, rendered in rhyme, of all pro-slavery christians, if there are any such christians.

Stanza 12. *Then said the Judge, "Ye angel bands."*

This refers to the employment of the forces of the General Government, in catching runaway negroes. There can be nothing inconsistent in supposing that God will employ his angels in maintaining an institution of his own ordaining. The argument is a brief rehearsal of the arguments of the pro-slavery clergy.

Stanza 13. *Now when the New Jerusalem.*

As it would be a preposterous idea, to suppose that persons who, in this world, are unfit companions, will be compelled to associate in heaven, against all their feelings of propriety, I cannot reasonably suppose that the slave will be allowed, thus unbidden, to intrude himself into the presence of his master. And as the slaves have done nothing which ought to send them to hell, the only thing which I can imagine, will be done with them, is to allow them to amuse themselves as well as they are able, outside of the gate, as they are permitted to do here outside of the meeting house.

The idea hinted at in the last two lines of the stanza, that God could damn persons, simply for his own pleasure, cannot be better illustrated than by reciting the following anecdote, which took place not many years since at a protracted meeting. The clergyman, a young and enthusiastic revivalist, asked a young lady convert the following question: "If God should be pleased to damn your soul, do you feel as though you could be satisfied, and glorify him for it?" "I do not know," replied the young lady, "how I should feel under such circumstances; but I hope he will not be pleased to do it." This condition of mind has more to do with politics, than appears at first view. And although, in despotic governments it is necessary that the subject should be brought to this abject state of feeling, in order to secure

the stability of the throne, nothing can be more dangerous in a Republic. With such a feeling of mind, people are ready to submit to any law, however unconstitutional, which their legislatures may see fit to pass, or bow in humble deference, to the decisions of courts, however repugnant to justice, reason or common sense. Could I suppose that God would damn any soul, merely for his own pleasure, it would destroy every particle of reverence I have for the Divine Character; and should He, as a consequence, let loose the thunders of his Infinite vengeance upon my devoted head. I could but despise him the more for it. And I could but feel that he had, by the act, released me from all obligations to love or serve him.

Stanza 14th.

*Who dare insult God's throne, and pray
For Universal Liberty.*

There can be but two sides to this question. If slavery is an institution ordained by God; universal liberty is an unholy condition, and prayers offered for such a state of things, are clearly insults to the throne of grace. And those who are so fortunate as to arrive in heaven, may look down into the abyss of hell, and there behold the fathers of our own revolutionary struggle, writhing in endless damnation! with every patriot, every democrat, and every republican, who has ever lifted a hand against a tyrant on the throne, or uttered a prayer in harmony with his faith, broiling around them, and increasing the heat of their torment! For the same rule of Divine right, which invests the slave-owner with power to dispose of the persons of his slaves, without consulting their will, gives to every tyrant the right to dispose of their subjects, without their consent. What hope, then, can be entertained, for those who have dared to lift their hands against the will of a God, who has made this a world for tyrants, and has peopled it with slaves? For the argument in favor of slavery, the reader is referred to the resolutions of the Church of Christ, in Fauquier County, Virginia, excommunicating Anthony Burns; and the letter of the Rev. John Clark to Burns on that occasion.

Stanza 15.

The perfect indifference with which the government regards these lynching affairs, amounting to absolute encouragement, is referred to,

in the first part of this stanza, in the speech of the judge. In the concluding lines, reference is had to the known drunkenness which usually prevails on such occasions, and in which members of the church, and even their preachers, not unfrequently participate; and in this condition, offer up prayers for the good of the souls of the individuals they are about to murder.

Stanza 16.

Now with loud cheers, and jest and gibe,

In this stanza reference is had to the total want of feeling exhibited by the crowd on these occasions. If any arguments were wanting to show that the moral principle upon which slavery is based, is precisely the same, as that which constitutes piracy, a careful examination of the conduct and language in these lynching scenes, would furnish such argument past all doubt.

In the passage "the seraphs lead the Godly throng," an allusion is made to the encouragement given by females, to these disgusting proceedings, furnishing feathers, and dealing out whisky to these savages; and uttering commendatory speeches, of them and their acts, both before and after the outrage; although I believe they do not usually honor the executions with their presence. As proof of the above assertion, the reader is referred to the famous letter of the New England school-mistress, written from Missouri, in defence of the character and conduct of the Border ruffians. But it has been said of Capt. Hall, that in reply to some questions put to him, in regard to offensive matter contained in his book of travels in America, he said by way of excuse, that he had written for a frigate; may not this young lady have written for a husband? If so, she ought to be excused.

Stanza 17.

Before the holy rail there went.

This needs but little comment. The shameless manner in which the Executive has espoused the cause of the evil-doers in Kansas, has made even his firmest supporters stare with wonder, at his audacity. He, with some of his advisers, seem bent on winning as high a niche in the temple of infamy, as Robespierre and Danton. They appear

to be insensible to every argument, save one, and it is to be devoutly hoped that that argument will be presented in the coming election, with such force, as not only to convince them, but to warn the executive suckers not to follow in the footsteps of their illustrious predecessor. The Stars and Stripes, alludes to the attempt to force Nativism into the support of slavery.

Stanza 18.

Thus, through the city of their God.

The doctrine of the pro-slavists is, that whatever is not prohibited by the laws of Congress, or the States, is proper to be done, and that whatever these laws make right, is right. Thus recognizing no ruler above the government of the United States, or the State in which they live. The exposition of this doctrine by Henry Clay, is too clear to be misapprehended by any one. "More" says he, "than two hundred years of legislation, have sanctioned and sanctified it." (African Slavery.) This with the sneering opposition, of all pro-slavery men, to the higher law doctrines, points with certainty, to the God of their worship. Now the highest ruling power, which a man recognizes, is his God, and as, in this case, it is the legislation, the city of their God, can be no other than the seat of Government.

Stanza 19.

So now beneath the ambrosial shade.

The tree of life, according to St. John, is the only tree growing in these regions, and as the lynchers use no other gallows than a tree, I have ventured, to suppose, that they would hang their victim on that, rather than lose the rare fun of hanging him.

Stanza 20.

"This square was beautiful to behold.

The term saint, has been used so often in our satire, that it may be well to explain what is meant by it. By saint, we understand one who serves God, or in other words, "one who is eminent for piety." Now as God is the highest ruling power which is acknowledged by any

people, those are saints who are most devoted to that power, whatever that power may be, as explained in stanza 18, this is the slave power. The place whence saints draw spirituous aid, is an allusion to the practice of keeping drinking saloons in the basement of the capitols, and has no allusion whatever to the river which sprang from under the door of the temple, in the vision of Ezekiel. If I am not mistaken, those waters were of a different quality.

Stanza 21.

“ Within this sacred temple’s view.”

If ever such a place as the city of New Jerusalem should exist, it will, undoubtedly, be embellished with the choicest ornaments, which can please the eye of its inhabitants; and call to mind, recollections of their religious faith and piety, while they were sojourners in the land of mortality; and more especially when we consider, that such faith and piety, is to be the key which opens the gate to their admission. Now as slave pens appear to be objects of intense gratification to the slave owners, and the clergy and members of proslavery churches, as calling to mind the manner in which they served God, and did honor to the name and character of the Lord Jesus Christ, while sojourning in the land of temptation and trial; it is difficult to imagine how they can be omitted in heaven without leaving a real void in the means of their happiness.

Although St. John does not mention any other tree than the tree of life as growing in the city, which he describes; it is an universal opinion that the tree of liberty flourished there also. If this opinion is correct, St. John did not have reference to the same city, as it does not flourish at all, in the place we have been describing.

“ Excepting some Judicial hacks.”

It is a fact well known to all observers that the liberties of the country have received more direct injury from the unprincipled decisions of courts, than from all other causes put together. The reason of this is, that the people are in the habit of regarding the courts as learned, honest and upright; and consequently they respect their opinions and submit to them without further inquiry; while as regards their legislators, they know them to be composed of persons selected from among them-

selves, and therefore that they may be mistaken or influenced by party considerations ; and consequently, they scrutinize the laws and pass their opinions in regard to them without any regard to the characters of the persons who passed them. As proof of the above statement, we need only refer to the opinions of courts, on the constitutionality of the Fugitive Slave Law, by which the sovereignty of the States is abolished, and a compact, solely between states, is seized upon, and executed by the general government ; to the case of *Passmore Williamson*, in which the writ of *habeas corpus* was prostituted and used to abridge the privileges and liberty of a citizen, and to the late decisions in regard to the bringing of slaves by their masters, within the jurisdiction of a free State, reversing all the rules of law, and decisions of courts, since the establishment of our government, and all the opinions of Jurists in any other part of the world.

Stanza 22.

This stanza needs no comment, as it only alludes to the shameless practices of the slaveholder, in selling his own children. The "holy elders," refers to the cabinet.

Stanza 23.

The term arch-angel refers merely to the leading demagogues and employees about the capitol.

Stanza 24.

The above stanzas conclude the pictures of slavery, so far as its moral effects are concerned. If its picture is horribly blasphemous, the pro-slavery clergy are answerable for it. It is a poor religion whose faith and practice cannot be incorporated, with the ideas of heaven, drawn from holy writ, or Divine inspiration.

"But now the eastern sky grew gray."

This is an allusion to the anti-slavery movement in the Eastern States. The leaders of the pro-slavery party appear to be well aware of the real weakness of their cause, and therefore the exertions made by them to avoid agitation. It has only been by amusing the people with party names, of whig and democrat, and raising side questions,

in which the people had no real interest, that they have so long been able to accomplish their ends, and prevent a division on the main question. What interest had the people in the great question of the United States Bank, on which the parties of loco-foco and whig were raised, and which divided the country for nearly twenty years?—None at all; unless the great money lenders of our Northern cities, are to be considered, exclusively, as the people. And to them the decision was a matter of perfect indifference. It was not the decision but the contest in which they were interested: So long as this contest could be kept up, so long, the agitation of the slave question could be kept down, and their mortgages on human flesh would be safe. Demagogues have taken advantage of this state of things, in order to obtain office, and they were as much interested to prevent a decision, and more so, than anybody else, for a final decision in favor of either party, would have destroyed both, and have left them without a question on which to ride into office, for no one supposes that they possessed any personal merit to recommend them. If the people entertained any such idea before the last Presidential election, they are satisfied of their error now. But the constant agitation of these questions, has, at length, brought a decision, and left the parties in the condition of the Kilkenny cats: there is nothing left of them, but their tails, and even in them there will not be life enough left in a few years, to enable them to wiggle. Notwithstanding the great effort made to prop up slavery, by the question of nativism, the prop has broken, and but added impetus to its fall. The question of slavery is now before the people, and it is in vain to attempt to avoid its discussion, in every phase in which it can be presented.

*“ For once before the fiend had had
His infant hand upon him laid.”*

This is in allusion to the period of our revolution, the declaration of Independence, and the adoption of the federal constitution. The strong sentiment in favor of liberty, which at that time prevailed among the people, came near exterminating slavery; but the strong pleas and threats of the Southern slave-owners, and the great desire of the convention to secure union, induced it, while entering its protest against the institution, to insert some clauses in the constitution, which saved it from its impending danger, and enabled it to curse the

Nation, with a plague, compared to which, all the plagues of Egypt are but temporary calamities.

Stanza 26.

"Escaping from his danger thence."

This is a mere hint at the origin of African slavery, introduced into America by a Roman Catholic priest, with the consent and approbation of the Pope. Spain became, so far as temporal power was concerned its cradle. It may, therefore, be said to be the child of the Catholic Church, while the Protestant Church has been its chief nurse. Had the Catholic laws prevailed, slavery would have become extinct, in consequence of the abolition of the slave trade, as these laws forbid the holding of a christian in bondage, and every slave by professing the Catholic faith became free.

Stanza 27.

"Twas only then by treacherous art."

The arts of the pro-slavists, in getting up side questions, by which to draw off the public mind, from the contemplation of slavery, has been before alluded to. Counting upon the apathy of the people generally, in regard to the slave question, and supposing that the opposition to slavery, grew only out of a morbid pity in the minds of a few, for the condition of the African, while the masses were totally unconscious of its effects, on the character of the free whites; a whig administration ventured upon the experiment of the fugitive slave law. This at once aroused the people of the free states, to resist the encroachments of the general government, on the liberties of the people, and the rights of the States. But before the party shackles could be thrown off, the attempt to finally overturn all the barriers of liberty, was made by the Democratic party, in the passage of the Kansas Nebraska Bill. This has completed the work which the fugitive law commenced, and fully aroused the people to a sense of their danger. And now there can be but two issues: Slavery will be abolished, or the liberties of the people, and the rights of the States will be extinguished. The struggle is now to be, for the existence of liberty and the Republic, on the one side, and slavery and an aristocracy, based on color, on the other.

Stanza 28.

" Though warned by signs."

Although the pro-slavery party might have taken warning by the resistance in the Free States, to the fugitive law; yet, the success of the Democratic party in the last Presidential election, deceived them; and the rapidity with which Nativism spread, lulled them into security, and they were wholly unprepared for the resistance which they met with in Kansas. They are almost paralyzed by it. The executive, is halting between two opinions, and should he decide to use the military force of the union to put down freedom, all hope of reconciliation will be destroyed. Amidst the horrors of a civil war, slavery cannot stand. If the capture of a single slave, in the city of Boston, cost the government thirty thousand dollars, and the lives of some of its minions, with the virtual abolition of the fugitive slave law in Massachusetts, what will be the result when the whole people of the free states, either raise in physical resistance, or refuse to aid in its acts of tyranny? The effect would be, to array the eighteen millions of the North, against the seven millions of the South, and these eighteen millions in possession of all the granaries, from which the support of armies is to be drawn, while the seven, are incumbered by three million of slaves ready to improve the first opportunity to avenge their wrongs and gain their freedom.

Stanzas 29 to 32.

It is not necessary to make any long comments on these stanzas. They may or they may not, present a true picture of coming events. Drawing conclusions from the history of the past, we ought to look upon African Slavery as doomed to extinction, whatever may be the action of the government, at the present time. Based upon barbarism, it cannot continue to exist, when a nation becomes civilized and enlightened. Since the commencement of our government, the people of the free States have been moving in the direction of civilization and enlightenment, and the abhorrence of slavery has kept pace with their advancement, and the institution now stands on the most precarious foundation possible; having nothing for its support but a few dishonest demagogues, and the want of information in rela-

tion to it, in the honest laboring classes, who, form the entire support of the government. The first of these supporters, are ready to desert this, or any other cause, whenever their interest prompts them to do so; and the second will soon be annihilated, by the agitation of the question. That agitation is now in full motion, nor is there any power on earth capable of arresting it. It is seldom that a people retrograde, and when they do, they soon become extinct. When the Roman Catholic Church was at the very zenith of its power, and all the governments of Europe bowed in humble submission to its mandates, and Princes trembled at the mere mention of the Pope's bull: when all the armies of Europe were at its disposal, when a single word of the Pope could reduce the most powerful Emperors, to the condition of private paupers and beggars, and stop the consummation of marriage, and the burial of the dead throughout the length and breadth of the most powerful empires; there in the midst of all this power, an obscure monk ventured to oppose her, and put in motion a principle, which, in spite of all her efforts, has shorn her of all her power, and enabled a poor Corsican boy, to compel her proud and haughty Pope to take a journey from Rome to Paris, to officiate in raising him to the imperial dignity. How then do you expect to sustain the institution of Slavery, with all the civilized world in opposition to you? Like a poor brute in a quag, every effort but serves to sink deeper in the mire. The passage of the fugitive bill, has advanced the opposition fifty years ahead of what they would have been, and the Kansas Nebraska Bill, seems likely to finish the job. The conduct of the friends of slavery, would seem destined to demonstrate the truth of the old adage, that 'whom the gods determine to destroy, they first make mad.' As to the slave, you are not safe in trusting to his apparent ignorance and content. It is a merciful provision of the Divine Government, that the human mind as well as the body, ceases to feel, after a time, the torments inflicted upon it, and becomes accustomed, to a condition which at first, it deemed itself wholly unable to bear. But this occurs only when the mind has ceased to act, in so great a degree, as to appear to be incapable of appreciating its condition. Slavery, of all causes, seems to be the best calculated to produce this condition, and in the eye of a superficial observer, the mind of the Slave appears to be utterly destroyed, and his mentality to be only on a par with that of the domesticated

animals. But if we observe more closely, we shall find that in this we have been too hasty in our conclusions, and that the mind of the slave is capable of being aroused, to a full sense of his condition, and that he can fully appreciate it. As evidence of this, we need only refer to the Slave Mother in Cincinnati. In this case, the mind of a Slave who was supposed to have lost all sense of her condition, and to have become contented, and even happy, in her lot, was suddenly aroused to as full a sense of the evil, as can be supposed to animate the mind of any white woman in christendom, and whose conduct has just called forth the sympathies of the brightest ornaments of American womanhood.

ALLEGORICAL MEANING OF WORDS.

Note of definitions to Stanza 9.

1. Sun—The light of civilization.
2. Pale—Dread of pro-slavery success.
3. Black—Success of pro-slavery principles in the Free State Elections.
4. Moon—The pro-slavery Church.
5. Trumpet—Stump speeches.
6. Heavens—State Sovereignty.
7. Earth—The liberties of the people.
8. Pole—Poll—From election to election; Presidential.
9. Lightning and thunder—Political excitement during the Elections.

Stanza 10.

1. First four lines inauguration of the President.
2. Arch-Angel's Trump, President's Message.
3. Earthquake, Political Excitement.
4. Living and Dead, Both political parties.
5. Sleeping Dead, Meeting of Congress.
6. Hell &c., The pro-slavery majority.

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